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COMMUNICATIONS.

The Decay of True Christian  
Godliness.

No. 7.

If the reader will take a peep through our kaleidoscope, at the true condition of public sentiment, as it affects the character and standing of an individual in society, and measure the public standard of morality and integrity, he must inevitably conclude that there is an alarming decay of true Christian godliness.

Claims against good morals in society, and against government, are now tolerated, with no marked indication of public displeasure, which, in former days, would have sent the offender to the lowest depths of public scorn and contempt, and obloquy.

Take, as an illustration, the case of Henry Ward Beecher, a man claiming to be a herald of the cross, divinely called of God to preach the gospel of salvation, and to illustrate its power and beauty by a life of godliness. After the developments of the most wonderful legal trial in the annals of legal jurisprudence ever held in this country or in England, showing a most depraved and debased moral character; and to this recent enunciation from his pulpit of the heresy that there is no such place as Hell—no place where the wicked are punished after death—and witness the grand orations paid to him whenever he goes in public; and say, do not all these things show to what extent the public moral sentiment is violated. His passage through the States and Territories, from the Atlantic to the Pacific, was like the triumphal march of some grand hero or king, crowned with the laurels of victory. And, true to his depraved nature—like a real hero or genuine royalty—he avails himself of the advantage of this depraved public sentiment to fill his pockets with gold, receiving, he said, his traveling expenses and ten thousand dollars for delivering ten lectures, or, rather, one lecture in ten cities. Hundreds and thousands of people flocked to hear him, paying for the privilege.

As I sat in the great Moody Tabernacle in Chicago and watched the living streams of human beings, as they poured into that building until it was packed from basement to gallery, to hear his great lecture, "The Reign of the Common People" (which, if I am any judge, is a very rare and common-place production); and how they jostled and crowded each other, to get preferred seats; and how they listened with upturned faces, to this man, whom the public, at least, had convicted of the basest crime against good morals, and religion, and society, and one which, if committed a half century ago, would have forever consigned him to the utmost depths of obloquy and disgrace—I was overwhelmed with the sad conviction, that true Christian godliness would soon be numbered among the lost virtues of a once great people.

The most arrogant individual that ever dared the wrath of God and mocked the religious sentiments of society, Bob Ingersoll, has achieved a reputation co-extensive with two continents; and instead of being consigned to the justly merited fate of obloquy and disgrace, he is lionized by thousands, and his blasphemous utterances are eagerly devoured by thousands in the daily newspapers.

The picture is equally appalling when we look at the moral standard in public or official life. Looking back at official life and conduct in the United States for the past twelve years, in which have appeared the gigantic frauds of a credit Mobiler; the huge peculations of a Sanborn; the fraudulent accumulations of a Beckman; the colossal robberies of a Tweed and the piteous stealings of a Robeson; the nepotism of a Grant, and the ten thousand crimes of reconstruction, the whole culminating in the greatest of all the crimes—the official robbery of forty millions of freedom of the God-given right to confer the highest office known to the Constitution upon the man of their choice—and we behold a picture that should cause every Christian to pause in dismay and exclaim in the language of the Psalmist: "Thou madest us a reproach to our neighbors, a scorn and derision to them that are round about us. Thou makest us a by-word among the heathen, a shaking of the head among the people."

There is not an honest, intelligent man or woman in all this land but that knows, that Mr. Hayes holds the position of President of these

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NO. 2.

United States, by virtue of the most unblushing perjuries, forgeries, and official corruption. And what is most remarkable is, that the representatives of the people in Congress were a party to this great crime, by creating an unconstitutional tribunal through which it was committed, and then, after its consummation, to attempt to legalize it, by disclaiming any intention to disturb the presidential interloper's title to the office, by ordering a *post litem* investigation of a matter that was known already to the world.

We turn away from the further consideration of the subject as one too public of sadness and gloomy conjecture for the future. If there are not other visitations of God's displeasure upon our country—other pestilences, wars, or famine, then will our gloomy forebodings be dispelled, and our hearts fill with gratitude to God for such wondrous love and mercy.

These articles have been carefully written while undergoing a sort of self-imposed quarantine, which must now be raised. Hence I will write one more article, in which I will try and give the remedy against this Decay of True Christian Godliness, and close the series.

Atonement.

REMINISCE NO. 2.

Bro. Gambrell thinks my admission of the two propositions: "That Christ had no sin," and "That all blood sacrifices had respect to sin," settles the question; and that it follows with all the certainty of logic, that no offering or sacrifice had any respect to Christ as a sinner; but it does not follow as a logical sequence that the offering of the high priest for his own sins, does not refer to the offering of Christ in some other way, and for some other purpose than to cleanse from sin. The idea is so fixed in Bro. G.'s mind, that no atonement can be made to or for persons or things that have no guilt of sin, that he cannot see how the high priest offering for his own sins, can have any reference to the offering of Christ, unless Christ was guilty of sin.

In Bro. G.'s first objection he says: "No part of the priestly work of Christ answers to the priest offering for himself under the law." But the Scripture proof, that the blood of bullock, as well as goat, was a type of the blood of Christ, is so conclusive that Bro. G. has abandoned his position, and admits that all atonements made under the law did in some way refer to the priestly work of Christ. (Italics mine.) But he asks: "How refers? Is the question." He admits that the high priest making atonement for himself does in some way refer to the priestly work of Christ, but does not know how it refers. He, however, is certain, and so am I, that it cannot refer to Christ as a sinner. Thus far we are agreed.

Bro. G. says again: "Atonement was always made for a definite purpose, and invariably accomplished that purpose. The object of the atonement of Christ is to reconcile God to sinners, and that it has this effect always." Under the law, persons or things were reconciled to whom or for whom atonement was made. Now, if the object of Christ's atonement was to reconcile God to sinners, then it must have been offered to God—made for Him—for the purpose of reconciling Him to sinners. Were the three persons in the God-head reconciled to save sinners? Undoubtedly so. Here, according to Bro. G.'s own admissions, we have the antitype of Aaron's making atonement for himself and house. In my first article I asked the question: "How does Christ answer this type?" and answered it by saying: "Justice must be satisfied before the God-head can be reconciled to save sinners. But, first, Christ possesses the weakness of human nature (this is admitted), from which He must be cleansed before He is perfected as a high priest to make atonement for others." "For even if he was crucified in weakness, he lives by the power of God." (11. Cor. 13:4.) He must be made perfect through suffering and enter into heaven in a glorified body, before He could become a Savior of sinners, and before God the Father could be reconciled to save sinners, and the Holy Spirit sent into the world. This atonement made to God, is the basis upon which the gospel is addressed to all men, and all men everywhere are called upon to repent. Bro. G. objects to the idea that Christ satisfied the demands of the law, but admits

that "He died for the world, took away the sin of the world, etc." He took away the law for all the race that no one will be condemned on account of the original transgression of our federal head. Had Bro. G. followed my article he would have seen what law was spoken of. "When man sinned (that is, when Adam sinned) he became affected by it, both legally and morally. Legally, in that as a violator of God's law, he was subject to its penalty, which was eternal separation from God. When the Savior offered himself to God, and was accepted by the Father, the legal obstacles were removed, which held up the sentence of eternal banishment, and gave man a state of probation." It is plain that all of this had reference to the sin of Adam. Now, if Christ satisfied the penalty of the law due to Adam's transgression, which was eternal death, for temporal death could not exhaust it. He satisfied it for the race, as Adam was the representative of the race. In this sense, Christ died for the world, and none are condemned because of any legal barrier in the way of their coming to Christ, but because their hearts are evil, because they love darkness rather than light, because they are dead in trespasses and in sins. Says the Savior: "Ye will not come to me that ye might have life." The difference in Christ's dying for the world and his people, is expressed in the parable of the man seeking hidden treasure, and when he had found it he sold all he had and bought the field that contained it. This is a parable of the kingdom of heaven. In this same chapter Christ says, "The field is the world." The man seeking hidden treasure represents Christ. Christ had a hidden treasure in the world. He sold all he had. He was rich, but for our sakes became poor, and bought the world for this hidden treasure that was in it. He died for the world, that whosoever believeth in Him should not perish, but have everlasting life. "Who gave himself a ransom for all." But the atonement of Christ has another definite object, and that is the reconciling of sinners to God. "As that God was in Christ reconciling a world to himself, not reckoning to them their trespasses, and having committed to us the word of reconciliation." This part of Christ's atonement is now being completed; where the gospel is preached, the agency and power of the Holy Spirit is reconciling sinners to God through Jesus Christ. This was typically illustrated by the high priest, when after he had made atonement for himself and house, he reconciled the holy place and tabernacle of the congregation, he then had the live goat brought and confessed over it all the sins of Israel. (This was the only confession of sin made on the great day of atonement; the priest did not confess his own sins over the bullock) putting them under the goat and by the goat were borne forever away. Bro. G.'s idea that this was done for the idea when Christ died on the cross; that their sins were there laid upon him and he bore them all away. If this were true, they were all then reconciled to God, their sins all forgiven, and they were then and there actually saved. This contradicts the Scriptures. Eph. 2:3: "Were by nature the children of wrath, even as others." Verse 12: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope, and without God in the world." Were it true that the elect were atoned for and their sins borne forever away—forgiveness—reconciled—when Christ died for the world, where is the necessity of the work of the Holy Spirit, or of a preached gospel. We must not confound the design to do a thing with its execution. The high priest was illustrating the manner of making atonement, and the atonement day represents the gospel age. We do not understand that because Israel were all typically baptized at the same time, unto Moses in the cloud and in the sea, that all Christians must receive baptism at the same time. Neither are we to understand that because the high priest made atonement for all Israel at the same time, which resulted in their forgiveness and immediate reconciliation, that Christ on the cross bore away and forever reconciled all His people, the unborn millions to the end of the age. The idea that atonement is a commercial transaction, would destroy the necessity of the work of the Spirit and the power of grace. If "Christ paid with His blood for as many as He gets, and gets as many as He pays for," of course, to have gotten more He must have paid

more, and to have gotten less He must have paid less. Sin is a debt the elect owe to God. Christ, when He died, paid this debt for them. They are all discharged, there is nothing against them, if it is a debt and Christ paid it all. All this feeling Christians have before regeneration, of being lost and of being great sinners is a mistake, if they have already been bought, atoned for, and forgiven. A system at variance with the Scriptures and all Christian experience cannot be true. I believe in the doctrine of election, not as Bro. G. puts it, but as Paul puts it, "God from the beginning chose you to salvation, through sanctification of the Spirit and belief of the truth." It was God's purpose of grace that Christ should die for the world; and on this account Christ commissioned His disciples to "go into all the world and preach the gospel to every creature." In the gospel, all men everywhere are commanded to repent; and wherever the gospel is preached the elect are being saved through the sanctifying power of the Holy Spirit and belief of the truth. That it was the purpose of God, in the death of Christ, especially, to save his people, I do most heartily believe, but that they are not actually saved until they embrace the gospel and believe in Christ, which is all brought about by the Spirit of God, I also believe. Now if reconciliation, or forgiveness, must always follow the completion of atonement, which is invariably the case in the types, then atonement is not completed for the sinner until his sins are forgiven, and he is reconciled to God by faith in Jesus Christ. J. P. EVERETT.

Letters to Young Converts  
From an Old Man.

LETTER FIFTH—DANGER.

In the fall of the year 1845 I traveled by steamboat, with my family, from Louisville, Ky., to St. Louis, Mo.

There is a portion of the Mississippi river, beginning soon after passing from the Ohio, that, from the frequent steamboat disasters happening upon it, had come to be known, far and near, by the rather significant name—THE GRAVEYARD. It was impossible to pass over it in daylight unattended by the shore, and the straggled wrecks along the shore, others, and still others appearing at every few strokes of the wheels, advertised the locality in language not to be mistaken.

Those disasters had been so frequent, at a time not long before I traveled over the route, the account of the calamities so minute, and the description of them so graphic, that the horror of my visit, at the idea of passing over that dreaded "graveyard," amounted almost to a mania. She sat in the cabin, apparently as immovable as statue, her eyes fixed upon the shore, and on the constantly recurring evidences of destruction as we glided by, speaking in whispers scarcely audible when she spoke at all, a frequent shudder overcame the almost intolerable terror of her mind. At length, however, it was announced that we were past the graveyard. Soon after this announcement, the Captain of the boat passed along, between whom and my wife there was a little conversation, something like the following:

"Well, Captain, I suppose the danger of our trip is past," said she. "Not quite, madam," replied the Captain. "What! more danger still? When, then, will it be entirely over?" "I will consider the danger of the trip over when we get fairly into the port of St. Louis, let off our steam and get our boilers cooled. My experience, madam, in steamboat life has taught me that the best protection in the world against danger, is to be always conscious of its existence; always on the lookout for it, and always guarding against it. In a steamboat trip there is always danger, from the first stroke of the wheels to the last."

This occurrence, young friends, took place a long time ago, much longer than any of you, for whose benefit I write these letters, have lived; but I have never forgotten it. The casual remark of that prudent steamboat captain, on the faraway waters of the Upper Mississippi, long since forgotten by all who heard it, but my wife, I wish to crystallize on all your young hearts, as I reproduce it, and make the thoughts suggested by it the basis of this letter: "The best protection in the world against danger, is to be always conscious of its existence; always on the lookout for it, and always guarding against it."

An idea has become widely prevalent that *bravery* implies a reckless indifference to danger, but it is not true. There is another word that has got worked into our language more significant, perhaps, than *bravery*; in fact, it may be considered decidedly *brave*; and yet, that word, and not *bravery*, is the word to express the recklessness of which I speak. *Foolhardy* is the term for him who ignores the existence of danger, and blindly rushes into it.

The road to Heaven, the only road, is the road from the cradle to the grave; but from that common point of departure for the human race there is another road, besides the road to Heaven. I am not going to tell you there is danger in traveling the road to Heaven, because there is not; they shudder that road who represent beast with thorns and briars, and envenomed with danger. All the danger is out of the way, not in it, because "wisdom's ways are ways of pleasantness, and all her paths are peace"; "the way of transgressors is hard."

The design of this letter is to impress on you the conviction that there is real danger of your getting out of the way, and danger to you if you do get out. In some of my future letters I intend to point out some of the by-paths into which you will be liable to turn aside. My design in this is to impress upon you the solemn truth that there is danger, and that the danger will beset your path from the first hour of accountability to the grave.

In proof, I need only point to the moral wrecks all along the road you travel; to the ruined prospects, ruined characters, ruined hopes, of those who set out on life's journey with prospects as bright, characters as unsullied, hopes as buoyant as your own. The wasted fortune, the blighted reputation, perhaps the dishonored grave—melancholy sign-boards on the road of life, point to the inexperienced youth in the warning words, Danger! Beware!

I may not close this letter without suggesting a proper exercise of fear as a protection, a safeguard, against danger. Not the fear of the coward; that, instead of protecting against danger, courts it, and, at the same time, disqualifies for meeting it. I mean the fear of the Lord, which is the beginning of wisdom, and from which will always be superinduced that prudent caution that always recognizes the existence of danger. There are some people of whom, and some things of which, it is not cowardice to be afraid; some of these will immediately follow.

This letter, dear friends, has been written in almost mortal agony. An attack of rheumatism, coming on the day after Christmas, has so disabled me, that, on some days, I have scarcely been able to write an hour; but such attacks do not, in the least, alarm me, however inconvenient they may be while they last. I have been occasionally subject to them for so long a time, and, besides, they have heretofore always so soon passed away, that I have learned to fear nothing from them, but the suffering while it lasts. Still, I have learned to look on each new attack as a legal notice from the "Supreme Court," that soon "the earthly house of this tabernacle is to be dissolved."

Now, the letter, and you, for whom I write, I commend in prayer to a Covenant-keeping God. May you be kept by His power, through faith, unto salvation. Amen.

P. S.—The subject of my next will be *When to Fear*.

Are We Obeying Christ?

Some men give us a reason for not giving to the cause of Christ, that they are not able and cannot give. They have bought a piece of land, it may be; they have built a house for the wife and children, on credit; they have run up an account at the store; and it will take all their means to meet these liabilities, and, therefore, they have nothing to give to maintain the institutions of God. Is the fact that we are indebted to man a good reason for not meeting our obligations to God? In other words, is every disciple of Christ, no matter what may be his circumstances, under obligation to aid, in some way, in giving the gospel to the world? Let us look at this matter in the light of Scripture.

The Master has said, "Go ye into all the world and preach the gospel to every creature," etc. (Mark 16). This is the command of our Lord. It is positive, plain and explicit. It is just as much our duty, then, to obey it, as it was to obey the command to repent, and to believe in Christ. Not to obey it, is downright disobedience, and must be a sin. How can it be anything less than sin to disobey Christ?

But to whom was the command given, and on whom is it binding? It was given to the apostles alone! I think not. Is it binding on preachers alone? No. After the resurrection of Jesus, and just before His ascension to glory, He met His disciples on a mountain in Galilee. It was a solemn and memorable occasion. The meeting had been appointed before the crucifixion. Paul tells us, in his letter to the Corinthians, that there were more than five hundred brethren there. It was the assembled church. He had called them together to receive His last instructions and his last command. "And Jesus came and spake to them, saying, All power is given unto me in Heaven and in earth. Go ye, therefore, and teach all nations," etc. (Matt. 28). The command must, then, have been given to the church.

Now, the Savior says, "If ye love me, keep my commandments." He does not say, if you are rich, keep them, or, if you are out of debt, keep them. But under all circumstances, in sickness or in health, in adversity and in prosperity, "If ye love me, keep my commandments." The command is, "Go ye into all the world and preach the gospel to every creature." It is a very simple command. It is not difficult to comprehend. There are no qualifying clauses or exceptions in it. It is a sweeping command and takes in the whole church—all His disciples. There are positively no exemptions. The command is to *all*, "Go," Not, if you are out of debt, "Go," but if you are my disciple, if you love me and acknowledge my authority, "Go."

Is it possible, then, for this command to be obeyed when we are neither "go" in person nor give of our means to enable others to "go"? Let us suppose that a brother who has never given anything to evangelize the nations has ceased from his earthly labors, and has gone up to the judgment. With him the supreme hour has come, and he now stands face to face with his Judge. Hear his plea: Lord, I knew Thee, and I knew Thy commands. I knew that, in Thy great love for souls, Thou didst bid me aid in giving the gospel to the perishing; but, Lord, I was in debt, I was very *greatly* pressed with debts. It was just as much as I could do to pay them, and live in the style demanded by my social position; and how could I go, how could I help others to go? Really, Lord, after paying for my farm and my house, and settling with my merchant, I had nothing left to give. I pray Thee, have me excused.

Does this language sound irreverent? Is it just what the recording angel is every day writing down for the judgment, as it falls from the lips of hundreds of the professed disciples of Christ all over the land, and what must the Judge say to such disciples? Can He say less than this? "Thou wicked and slothful servant, by thine own mouth wilt I condemn thee; thou knewest and yet wert not! Thou shalt be beaten with many stripes."

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As Baptists, we profess to be great sticklers for *obedience*. We are strict interpreters of the words of Scripture. We must *follow* Christ; we must *obey* Him; and yet, how many of us are obeying this last great command to evangelize all nations? I admit that this command may be obeyed in many ways; as by giving to sustain the ministry at home; by giving to ministerial education and to sustain the College at Clinton. By giving to these last we are pre-eminently going into all the world, for we "go" in the persons of those young men who are there trained. But this does not exhaust the command. We should "go" to our Gulf Coast, and to our river bottoms, by sustaining the missionaries of our State Mission Board; and we should "go" to China, and Africa, and Rome, by giving of our means to sustain the missionaries of the Southern Baptist Convention.

When Baptists become as anxious to obey this last command of the Savior as they are the command to be baptized, then shall we be more worthy of the name of true churches of Christ.

PAULUS.

Christian Progress.

NO 6.

A proud Christian is a monstrosity. Pride is the opposite of humility, one of the loveliest graces which adorn the Christian character.

Christian humility does not require that we shall entertain a worse opinion of ourselves than we deserve, nor that we disparage ourselves more than others know that we believe. This is mere affectation, calculated, if not designed, to secure the praise of others.

But it does consist in not claiming an excellence which we do not possess—in over-valuing a good action or word—in a sense of our sin—in ascribing all we have and are to God. Christian humility does not consist in conversation and conduct—not in undertaking what we are not qualified to do, and not depreciating the usefulness of others.

The Apostle expresses it fully in his letter to the church at Rome, 12:3: "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith." Verse 16: "Mind not high things, but condescend to men of low estate."

The benefits of humility have always been recognized by the true people of God. We gain strength thereby. Paul says, in 1 Cor. 12:19: "When I am weak, then am I strong."

We can pray more devoutly and labor more hopefully, for we feel with Paul, "I live, yet not I, but Christ liveth in me."

There is no antidote to the spiritual pride so often seen in professors of religion, so effective in the grace of humility. Who has not seen the spirit described by the Prophet Isaiah, 45:5: "Stand by thyself, come not near me, for I am holier than thou." Or the Pharisees described by our Savior, Luke 18:9: "They trust in themselves that they are righteous and despise others." Every Christian has more or less of the grace of humility, and they desire to have this grace increased. How may it be done?

1. Consider the humility of Christ. He who was rich, but for our sakes became poor, that He might enrich us by His poverty might be made rich." Read Paul 2:8. The picture here drawn is certainly not overworked. One of the persons of the eternal God-head humbling himself to become a man—suffering pains and indignities, terminating in the cruel death of the cross. Here is humility to which we cannot attain, "is true, yet it should quicken us to a sense of our short-comings, and lead us to a very humble estimation of ourselves, in view of our unworthiness and insignificance."

2. A proper sense of our sins is calculated to lead to humility. Isa. 14:14: "We are all as an unclean thing, our righteousness is filthy rags." Rom. 7:18: "In my flesh dwelleth no good thing." Verse 21: "I find a law, that when I would do good, evil is present with me." Verse 22: "I see a law in my members, warring against the law of my mind and bringing it into captivity to the law of sin which is in my members."

What Christian has not been led to exclaim with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" Sin against God by the unrepentant is fearful to contemplate, but when the regenerated truly the Lord's afresh and put Him to open shame, it is beyond comparison awful, and should cause such a humble themselves in dust and ashes.

3. Contrasting our lives with the lives required of us should provoke humility. What holiness is required: "Be ye holy as God is holy." What righteousness: Luke 1:5: "Serve God in holiness and uprightness." Verse 2:2: "What manner of person ought ye to be in all holy conversation and godliness." Let us contrast our lives with this standard, and see how far below it we lie. P. CORBETT.

Mr. L. A. SON, JR.

Preacher's Bigness.

This article is suggested by the "Letter from a Dark Corner," lately published in the Record. I am glad to hear from Bro. Asper. Let him write again.

The infirmity with which he thinks his young pastor suffers is not confined to College preachers. Many uneducated ministers suffer in the same way. "Bigness" is a naturally special to certain constitutions. Shakespeare says:

Man, proud man, Dressed in a little brief authority, Plays such fantastic tricks before high heaven As make the angels weep.

As the thought no more admits of general application than that kindred sentiment of the coarse old saw: "Put a beggar on horseback and he will ride to the devil." Sensible, well-balanced, truly educated men are never "stuck up," place them where you will.

Among men, as among horses, some heads are naturally "beefy," which, to say the least, implies a suspicious rotundity. There are other cases of "beefiness" caused simply by "blatancy." Such condition can hardly be distinguished from real "bigness." May we not hope that Bro. Asper's pastor has nothing worse? If so, the remedy is plain. The cause must be removed. There are old experiences. Sensible, every commoner sufficiently skilled to extract "blind teeth," after which, no further treatment is required.

In all diseases, but especially "bigness," a correct diagnosis is highly important in order to successful treatment. Symptoms must be marked well. Where *arrogance* and *presumption* display themselves with a general stiffness, in manners, there is true cause of alarm.

In nine cases out of ten, mild treatment will merely aggravate the malady. "Familiarity is useless. High-falootin' is pernicious. Something stronger than "condition powders" is indispensable. Blood letting may be beneficial in the incipient stage. If this fails, resort to counter irritants. Try cupping, then leeching. If no good effect is produced, try "hot" blisters. X-ray and the cure. A little artificial ugliness will no more injure than natural homeliness, of which many of our best preachers are largely possessed.

After all, if there are no signs of improvement, apply to Dr. Webb. His infirmity, Mississippi! Confound it, one of the best in the South for the cure of moral disorders. If no relief be found at Clinton, then amputate. "A terrible remedy," says one. Yes, and one only to be resorted to as a *desperate resort*. An accomplished preacher may be an anomaly, but one which can be borne, when a big-headed pastor is intolerable.

ST. CLAIR LAWRENCE, CENTRAL GROVE, MISS.

Write communications for the paper and business matters on separate pieces of paper. In all business letters be sure to give both your post office and state, writing all in a plain, legible hand.

JOB WORK.

All kinds of Job Work, not inconsistent with the character of the paper, executed in good style and on moderate terms.











## FAMILY CIRCLE.

EDITED BY  
MRS. B. GAMBRELL.  
"THE WATER THAT'S PAST."

(Lines of Lawrence Barrett's Songs in  
"The Man of Aisle.")

Listen to the water fall  
Through the living hall  
How the changing of the wheels  
Wear the hours away  
Languidly the autumn wind  
Sings the golden leaves  
From the fields the rosters sing  
Blowing up the shaves  
And a proverb haunts my mind  
As a spell is cast  
"The will will never grudge  
With the water that has passed."

Take the lesson to thyself  
Loving heart and true  
Golden years are flying by  
Youth is passing, low  
Learn to make life in it of life,  
Time no happy day  
Time will never bring thee back  
Chances sweep and fly  
Leave no tender word unsaid  
Love while the shell lasts  
"The will will never grudge  
With the water that has passed."

We are made by the daylight shines  
Man of strength and will  
Never does the street light gleam  
Lest he be the night  
Wait not till tomorrow's sun  
Beams upon the day  
All that thou dost thy own  
Live in the today  
Power, intellect and health  
May not, cannot last  
"The will will never grudge  
With the water that has passed."

Oh, the sweet hours of life,  
But have drifted by  
Oh, the good we might have done,  
But without a sigh  
For that we might have done  
By a single word  
Thoughts come back, but never pen  
Piercing unhurt  
Take the proverb to heart  
"The will will never grudge  
With the water that has passed."

### A Word to the Sisters.

I hope the Record has proved a blessing to the homes in which it has been a weekly visitor for the past two years, and now I wish to interest all the lady readers of the Record in the Family Department of the paper. Only a very few have written hitherto, yet I believe many kind-hearted sisters would like to help, but have not thought of it as a duty.

There are many ladies (wives and mothers) whose experience would be of untold benefit to the young and inexperienced. Many a weary, disheartened mother might be instructed and encouraged by words from the pen of some "mother in Israel." The noblest woman is she who makes a true home—a haven of rest to her husband—and trains her children aright, and from the large number of noble mothers in our State and Louisiana, I know there must be many blessed souls who would be glad to write, and help the younger mothers, who now bear the "heat and burden of the day." We may not have time to write elaborately—that is not needed. We want something short, sharp, and to the point—advice on housekeeping, on training children—from mothers who have done both—not from some man or woman who has no experience.

Many times a mother feels her incompetency, and, while she believes that God's grace is sufficient, she longs for some word of comfort and counsel from some one who has known and felt it all. We want, not only sentimental stories with a possible moral—we want to help each other. I notice that our brethren, when they have a work to do, consult each other, and if a knotty question puzzles, they quickly refer to the question box. The Editor is willing that we too use the "Record" to help ourselves in our life-work—"house making."

Many of you, my sisters, have good recipes and would be willing to share with others, but you've never thought of sending them to the Record. Every true-hearted woman desires to make her home beautiful and attractive, yet many of us have no ingenuity, no idea of home decoration, but if some one gifted with taste would give us some hints on adorning and beautifying homes, we should find our fingers not devoid of cunning in taking the hints and acting upon them. I have here to acknowledge my indebtedness to the household department of a magazine which my husband gave me during my first year of housekeeping.

Ladies are said to be adepts in asking questions, and I've seen some who were gifted in replying. Now here is a chance to ask questions and to reply.

Some of you are notable gardeners, some excel in raising poultry, let us have some of your helpful words from each one, and God alone knows the real good we may thus accomplish. Only yesterday a dear good woman, the wife of a Baptist preacher, and mother of two pacifiers, helped me with her warm, sympathetic words, and taught me how to teach girls to sew. I feel stronger and better after her visit.

How many hearts you can cheer! how many tired mothers you can help through the Record!

M. T. G.

### "Hang it up on the Wall of Your Memory."

For the Record.]

One's memory is like an art gallery strewn with pictures from one end to the other. Sometimes visit the gallery of my memory, and gaze upon the pictures hung up on its walls. Some of these pictures are beautiful, some are precious, some are sad, some are painful, some are happy, and some make me sad.

There is one picture hung upon the walls of my memory, I love it all. Do you ask me what it is? I will tell you. It is the picture of Jesus on the cross.

Let me hold up the picture of Jesus on the cross before you. Look at it! There is Jesus lifted up, between the heavens and the earth. His hands are carefully fastened to the rugged cross with nails. His feet, too, are pierced through with nails. And look there at the great, gaping wound in his side, from

which issue water and blood. Look, too, at that bruised brow upon which has pressed the crown of thorns. See the hard-hearted Jews, standing around the cross mocking Jesus. This is the picture I love so well. I go and gaze upon it with lingering tenderness; I clasp my hands together and weep; I kneel down at the foot of the cross and pray; I confess my sins, whatever they be. Do you ask me why I love it so well? I will tell you. Because Jesus endured that suffering on the cross for me; because that blood, shed on Calvary, has washed me whiter than snow. Sinner, not only was that suffering endured for me, but both "for you and for me," and I want you to take the picture of Jesus on the cross, and hang it up on the walls of your memory. Do you ask me how can you? I will tell you. I think if you will read, every day, that chapter in the Bible which tells of Christ's crucifixion, you will, in a month's time, have the picture of Jesus on the cross hung on the walls of your memory. Do you ask me why do I want you to hang it up? I will tell you. I think if Jesus is ever in your heart, you, on the cross, your heart will trouble you when you sin against Him. Nay, there will be no rest for you; your soul will soon cry out, "Lord Jesus, save me. Then, as you behold Jesus, grieving and dying, bearing your sins in His own body on the cross, you can but believe in Him, and love Him. You will make haste and exclaim, 'I give myself to you, Lord Jesus. I give myself to you, I believe you will save me.'"

Now, I will close; but whatever you do, don't forget to hang the picture of Jesus on the cross up. Yes, right up on the walls of your memory. ROSALINE MORRISON, RAYMOND, MISS.

### The Seven Wonders of the World.

BY W. C. LATTIMORE.

1st. There was the Colossus at Rhodes, a huge piece of polished architecture representing Sol, the sun god. This masterpiece of art is said to have been seventy cubits high (something over a hundred feet) and was placed across the mouth of the harbor. Its legs were stretched to such a distance that a large ship under sail might easily pass between them into port. It was twelve years in process of building, and stood fifty years, when it was destroyed by an earthquake.

2d. The Temple of Diana at Ephesus, was a work of the greatest magnificence. Two hundred and twenty years were employed in erecting it. This beautiful temple of open architecture, representing Sol, the sun god. This masterpiece of art is said to have been seventy cubits high (something over a hundred feet) and was placed across the mouth of the harbor. Its legs were stretched to such a distance that a large ship under sail might easily pass between them into port. It was twelve years in process of building, and stood fifty years, when it was destroyed by an earthquake.

3d. The Statue of Jupiter, the chief of the celestial gods, was carved with the greatest art by Phidias, out of ivory. This statue was of the seated position, and stood in the temple in the city of Olympia.

4th. The Mausoleum, or sepulchre of Mausolus, king of Caria, was built by his queen Artemisia, of the purest marble. The workmanship of this massive piece of art is said to have been of the choicest character. The Mausoleum was sixty feet long and thirty feet high, and was divided into four stories. The first story was of the Doric order, the second of the Ionic, the third of the Corinthian, and the fourth of the Composite. The roof was of the pyramidal shape, and was covered with gold and precious stones. The Mausoleum was so named because it was the tomb of Mausolus, king of Caria.

5th. The Pyramids of Egypt, three of which are remarkable for their height, still remain. The first is a thousand feet high. It is made of great stones, the least of which is thirty feet in length. These pyramids are so named because they resemble the bodies of the kings of Egypt. The pyramids were built by Semiramis, the beautiful Assyrian queen, the latter by Nebuchadnezzar, king of Babylon. The Walls of Babylon were sixty miles in circumference, and fifty feet wide. Six chariots could be driven abreast on them.

6th. The Hanging Gardens of Babylon, which are remarkable for their height, still remain. The first is a thousand feet high. It is made of great stones, the least of which is thirty feet in length. These pyramids are so named because they resemble the bodies of the kings of Egypt. The pyramids were built by Semiramis, the beautiful Assyrian queen, the latter by Nebuchadnezzar, king of Babylon. The Walls of Babylon were sixty miles in circumference, and fifty feet wide. Six chariots could be driven abreast on them.

7th. Last, but I think by no means the least interesting of the seven wonders, is the Lighthouse of Alexandria, built by the skillful architect, Menon. History relates that the blocks of stone of which the palace was built, were cemented with gold.

According to another classification, the Pharos, or light-house of Alexandria, is placed among the seven wonders, which would make the Palace of Cyrus the eighth wonder of the world.

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## THE TALE BEARER.

Johnnie was always running to his mamma with a tale about somebody or something. Many times a day might be heard his voice whining out, "Mamma, Mary threw down my blocks." "Mamma, Charlie pushed me." "Willie made a face, mamma, and he says he don't care, too." "I do come out and make Charlie behave himself, mamma, he's doing something naughty just all the time."

When papa came home to tea all tired out with his day's work, Mary brought his slippers, and Willie took away at his wrapper, while Charlie, the big arm chair to the fire in winter, or to the window in summer; but Johnnie never waited even long enough for papa to get into his chair, but he would jump up and take the little wrapper that had been done all day. Mary had done this, and Charlie had done that, and Willie had done the other. Johnnie may be sure he had done that, but Johnnie himself had done that was wrong.

Papa used to say pleasantly, "Now, my boy, tell me something good that you have done today." Johnnie was so busy remembering the bad that he had forgotten all the good. Or sometimes papa would say, "Charlie pushed you did he? Well, show me the place, so that I can put a plaster on it, and I would pretend to hurt all over the rocky chair to the spot which, of course, he never could find. Then he would ask Johnnie if it was not better to forget such trifles, instead of laying down his head over till they seemed to be far worse than before. But it did no good; every evening it was the same, till at last his papa said, "My dear, I wish you would behave better, and I would pretend to hurt all over the rocky chair to the spot which, of course, he never could find. Then he would ask Johnnie if it was not better to forget such trifles, instead of laying down his head over till they seemed to be far worse than before. 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